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## FUTILITY OF NEGRO EXODUS

THE NEGRO IS HERE TO STAY, SO SAYS THE NEW YORK TRIBUNE.

From the New York Tribune.

What blind leaders of the blind are those preachers on the lynching evil who turn from the problem of dealing with society as it exists to the advocacy of wholesale emigration of the blacks! Mr. John Temple Graves, of Atlanta, Ga., in his Chatauqua address, after glorifying the mob as the bulwark of civilization, ended up with the conclusion that neither education nor time, Christianity, nor law, could be anything but a temporizing expedient, and that the only solution for the great race problem was separation. The Charleston News and Courier makes the same point in discussing the President's letter to Governor Durbin, saying that if he and his party are really anxious to suppress lynching and avert the National demoralization and degradation it causes, they will give attention to the one plan which promises results—"The plan of separating the two races by the width of the sea".

Such counsels only make the situation worse by withdrawing attention from real remedies for present conditions. To tell lynchers that the remedy for lynching rests in far off consummation of a practical impossibility is to give them plenary permission for indefinite indulgence of riotous passions. The problem of civilization in this country is to make possible the orderly and prosperous subsistence in it of its present inhabitants. The prescription of laws or customs suitable for a pure white community and the insistence on conforming the community to the prescription, instead of making a prescription more suited to the existing trouble, is worthy of the physician who did not understand typhoid, but was death on fits and thought he could effect a cure, if he could only throw his typhoid patient into fits. Now, whether we like the disease we have to cure or not, our task is to deal with the two races, not with one. If we say there is no cure except in removing the negro, we confess that our country and its civilization are doomed.

Whether we like it or not, the negro is in this country to stay. He was born here. His mother and father were born here. He is no more an African intruder than white man is a European intruder—in fact, less so, for he did not come of his free will. The negro race was established here by the whites. It was made to be fruitful and multiply for

the white man's profit. It was taught that the looseness of morality which is the menace of white rural society in the south as an incident to the propagation of human beasts of burden without family ties. Now the negro is a citizen. The United States is his country, its flag is his flag. Who is going to expel him? What law is going to deprive him of his birthright.

But pass over all question of his right, assume that justice is to be trampled upon, and that as he served here two centuries unwillingly for the benefit of a white oppressor so he is to be expelled unwillingly at the convenience of the white man. How is it possible to put the sea between the two races? There are 9,000,000 of blacks in this country, and they are increasing rapidly. The exodus of any such multitude is almost inconceivable. Imagine gathering up all the people of New York and Pennsylvania and shipping them off somewhere to please the people of other states! Think of depopulating the whole United States as it was in 1820! The greatest migrations of prehistoric times would have been mere excursions of petty bands beside so gigantic a movement. Several of the nations of Europe have tried by persecution to rid themselves of undesirable elements of their population. But while they have succeeded in forcing a few hundred thousands to emigrate, more hundred thousands remain and increase. The negro race here increases so rapidly that it would more than make up for any probable decrease thru emigration, no matter how systematically it was encouraged. Moreover, the South would not tolerate its wholesale deportation any more than it would have tolerated it in the days of slavery. Its prosperity rests on the negro. It must have his cheap labor. Deprived of him, it would demand coolies to take his place. It might get white men for all the trades now carried on by the blacks, but who would raise its corn, cotton, rice sugar and tobacco? No! the negro is in this country to stay. He is bone or its bone and flesh of its flesh. He may be a trouble and a problem. But the trouble and the problem white men brought on themselves, and their only hope is in facing the conditions they have made as they are, not in sitting idle, waiting for conditions which will never be seen.

## A DONATION TO SHERIFF H. R. WHITLOCK OF DANVILLE, ILL.

A few of the negroes of Kansas City, Kas., are getting up a donation for the brave and fearless Sheriff of Danville, Ill., not for protecting a negro, but for protecting the law and, by so doing, a black man was given the benefit of justice.

We ask no special legislation; what we want as a negro of America is that the same law written and enacted for the white man be for the colored man.

Every negro preacher in the United States should take up a collection of five cents a member and send it, as a token of appreciation, to the sheriff of Danville, Ill. By doing this you will show to your white brother that your eyes are open and that

while you object and protest against injustice you are fairminded enough to show your appreciation, when you are allowed, in full measure, to enjoy the God Given laws. You say that the sheriff only did his duty. All well and good! what sheriff before this one, did his duty in full measure? What sheriff's wife ever before said: "Give me a gun and I will help you to protect that negro". And, in so doing protect the law and his oath of office. Oh! how easy it is for us to find an excuse to shirk his or her duty! Sheriff Whitlock has not only protected this negro from a mob but, has brought to the bar of justice six of the lawbreakers and they have been convicted on the ev

idence of Sheriff Whitlock.

Take Collection for this sheriff & you will have done duty as a negro as well as an American Citizen.

KANSAS CITY, KANSAS, Correspondent.

## WHAT DOES IT ALL MEAN?

Is Loftin To Be Crucified After Its Over or What?

Newport's wealth is being lavished on the entertainment of Joseph Loftin, the Negro guest of Mr. and Mrs. Pembroke Jones. Automobile rides, luncheons, theaters, yacht races and other entertainments have been arranged for his pleasure. Loftin is very fond of automobile rides and so, to humor him, Newport has decreed that he shall ride in an "auto" every time he leaves the house. Neither carriages nor trains are permissible as conveyances for the much lionized Southern Negro. Since Loftin told Newport society at a recent party that he had never seen a motor car until his present visit North, he has been toured all over the city and country in automobiles.

Loftin is a very fine looking Negro, six feet tall. He attracts attention wherever he goes. His conversation is faultless. He speaks fluently French, English, German and Spanish. Loftin is a native of North Carolina, where he lives and has charge of the vast Jones estate. His home at Arleigh is one of the most picturesque and magnificent in the South. Loftin was a guest at the yachting party to the cup races Saturday.

The elegant steam yacht Farada was tendered him for his return to Newport. Monday he was in a splendid French touring car to the landing of the New York Yacht Club. Then he boarded a yacht especially provided for him and was taken out to inspect the yachts. Today he is witnessing the second race between Reliance and Shamrock III as a specially invited guest of several of Newport's most enthusiastic yachmen. Loftin will return to North Carolina tomorrow.

—Plaindealer.

## ENCOURAGING DESPERADOES.

The Wild West shows headed by Cole Younger and Frank James which was exhibited in Columbia last Monday can be said to be nothing less than an Institution which will encourage boys to become desperadoes and outlaws. Cole Younger and Frank James have the distinction of being the most desperate outlaws in the country and less than six months ago when Younger was pardoned from prison the News Papers reviewed with much space the horrible crimes which the James and Younger boys committed in Missouri and elsewhere, telling how innocent individual were shot down to satisfy the thirst of these outlaws for human blood, and less than five months ago a most daring bank robbery was committed in this state and a detective killed by young men who had acquired a desire for such performances by rearing the Life of the James Boys. How many boys of today have run away from their homes and are living the lives of outlaws, because they have read the life of these outlaws. And, what more encouragement would a youth of such inclinations, want to see

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## EDUCATION OF THE HEAD, HEART, HAND

The Great Benefactor In the Advancement of the Negro.

Man kind is never stationary. Gradual growth of opinions are silently going on. Opinions, doctrines and usages advocated by acute thinkers have made their way into the world of thought. By comparing long periods of time, we see that on the whole the race is advancing; that each generation enjoys more and suffers less than its predecessors. The highway of civilization leads to the light. The time is surely coming when the human race will be truly enlightened; when the "last institution begotten of ignorance and savagery will have disappeared.

So it is with every race that strives to make a high record in the galaxy of fame, must first try to cultivate and elevate those things that are most essential.

The education of the hand, or the seat of all knowledge, should be given correct training, for it matters not what action we may make, what thought we may think, or what deed we may commit, it has its origin in the brain. For it was the action of the brain that caused Ferguson to make many marvelous things, such as the wooden clock, that actually measured the hour, by means of a common pen-knife, a tool in everybody's pocket. But every body cannot be a Ferguson.

A pan of water and two thermometers were the tools by which Dr. Black discovered latent heat, and a prism, a lense and a sheet of cardboard enabled Newton to unfold the composition of light and the origin of color. Benj. Franklin first robbed the thunder clouds of its lightning by means of a kite with two cross sticks and a silk handkerchief. Altho we may not all be a Black, a Newton, or a Franklin, but we can so educate our brain that we will be able to grasp readily anything that may come to pass, for we can grasp it if we are educated; but if not educated we shall certainly fail. It is better to try and fail than never to try at all.

Moving slowly up the field of advancement we come to the servant of the will—the hand. This hand only obeys what is required of it by the mind, but to do this acutely takes a very long and continual training. To speak more plainly, we should know and do industrial work for it first of all enables one to put into practice what he sees, whether it be turning the legs for the table, making the threads on a bolt, or hammering out a piece of iron for a piece of machinery, it takes time and practice to do it correctly. One may have an educated head or mind so to speak, but he will not enjoy the benefit of it until he begins to put some of his knowledge into execution, and when he does this, he will more easily understand the intricate part.

The industrial world has many opening for the Negro of to-day and it will be only a question of time when he will be able to fill them as they have never been filled before. The Negro is now principally being called from the South to fill these industrial places, but it will only be a short time when the Northern schools will have established industrial departments, and we will no

longer go to the Southland but can find the workman in every state in the Union. To know is great but to know how to put into execution is greater.

Morality, the quality of virtue or guilt, of praise or blame pertains only to the action of the intelligent and rational being, and only to the voluntary actions of such beings as the heart is the seat of all things that are good and evil and by the correct training of the heart we are able to live closer to God and more easily know his ways

One whose heart is not right—correctly trained, lacks one of the most essentials of a being, for from the lowest to the highest, from the simplest to the most complex, he needs something as a guidance, and it is thru the heart conscience guides one and with out this safe guide our actions would be largely wrong, for a conscience that has not been abused is a very safe guide and we can only have such a safe guide by correctly educating the heart.

This powerful discontent, this great unrest, this spirit of progress, is the hope of the Negro race. Its divine call reaches individuals in every walk of life and bids them rise higher. It fans the flames of the inventor's genius and gives to the world her Watts's and her Edison's. It intensifies the beautiful zeal of the Poet's mind, and a Tennyson or a Longfellow enters into that realm of truth and gives expressions to hidden gems of thought. It breathes in those that love humanity and gives the nations their Lincoln's their Gladstones, and patriotic citizens. Yet, while this spirit directed in the channels of noble ambition, is the force that uplifts a race, it is alas, if misinterpreted, the ruin of social life.

The message then to the Negro is this: "Since you are united in the social life, within you is the spirit that uplifts a race, and which promises the perfection of mankind. If you but cherish its voice as a divine prompting to your soul, if you will but direct its energies in the channels of noble purpose, you will attain the greatest possibility to your life. The arch of triumph may never rise for you, nor the columns of victory. It is not to your pride I would appeal, for what would be your fame among the swift, passing throng of the countless centuries? But you will live in truth and heart, which is eternal. More and more will the surge of everlasting nature enter into your own. You will contribute your part to the uplifting of society, and thus fulfill the destiny of your life.

But universal evolution is painfully slow. Massive oaks do not spring up full grown in a day. Slowly has the race struggled upward in the ages of the past and slowly and after ages of struggle and conflict shall it attain the goal of human endeavor, the ideal state in which, amid a halo of peace, of freedom and of universal brotherhood, both, nations and individuals, shall co-operate for the uplifting of mankind and the ennobling of humanity.

Then shall society immortalize (Continued on page 3.)